THE PACIFIC

A religious and family paper.

Pacific Theo. Sem. Reading Room

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THE GLORIOUS SONG OF OLD.

It come upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
"Peace on the earth, good-will to men,
From heaven's all-gracious king."
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

With all the woes of sin and strife
The world has suffered long;
Beneath the angel-strains have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love-song which they bring;
Oh, hush the noise, ye men of strife,
And hear the angels sing!

And ye, beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow—
Look now; for glad and golden hours
Come swiftly on the wing;
Oh rest beside the weary road,
And hear the angels sing.

For, lo! the days are hastening on
By prophet bards foretold,
When with the ever circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

—Edmund Hamilton Sears, in 1850.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, December 22, 1904

A CHRISTMAS VISION.

Mary Carruth Cunningham.

Under the Star of Bethlehem
We stand to-night.
Looking back o'er the centuries,
By its clear light
We see the love of God for man—
We see the power of God in man—
We see the Lord himself in man—
We see the Christ.

Under the Star of Bethlehem
We stand to-night.
Looking back o'er the centuries,
By its clear light
We see the love of man for man—
We see love's power in man for man—
We see the Christ in man for man—
We see our right.

Los Angeles.

The Christmas-time is always a happy time. No one can travel even in thought to Bethlehem, and hear the angel message of glad tidings, and fail to be moved by the spirit of tenderness and good will. It is a time when heart goes out to heart and when all seek to put in some special manner into the lives of those with whom they are associated some of the joy and cheer which are to be found in the world because of him whose coming was announced long ago to the shepherds on the Bethlehem hills. Because of the tenderness of this Christmas-time, may all life be tenderer and all experiences sweeter all the year through! May it never be for any of our readers to say as the thriftless vicar, Amos Barton, is made to say in a story that is true to life, when he stood by the lifeless body of his sainted wife: "Milly, Milly, dost thou hear me? I didn't love thee enough. I wasn't tender enough of thee; but I think of it all now." There come times when people think of all the wrong and neglectful acts of life. Yes, let us be tender and helpful now; but let us seek to be all of that not only at this Christmas-time, but all the year through.

"Open thy hand at Christmas-time,
Open thy heart to Christmas-chime,
Open thy soul to thoughts sublime."

A familiar face in Congregational and other religious circles in and around San Francisco is that of Mr. G. W. Dickie of the Union Iron Works. Many of our readers, however, have never seen Mr. Dickie, and we accordingly give them the opportunity of looking at him this week in a picture given in connection with the paper read by him at the recent meeting of the Association of Central and Northern California. Mr. Dickie's life has not only gone into those noble battleships, such as the Oregon, built by the Union Iron Works, but it has gone into many things which make for the general welfare. A Presbyterian in Scotland, he identified himself with Congregationalism when he took up residence in San Mateo, where he has lived for many years; and his life has counted for much all these years in the interests of the Kingdom. The spirit and character of the man will be seen in his paper on "The Religion of a Business Man." The present writer's acquaintance with Mr. Dickie leads him to say, may his kind increase. We need more men of similar character in business and in the church.

The British Weekly chronicles the return to London of the Rev. W. J. Dawson, and gives some of his impressions of America. It is said that Mr. Dawson looks back with great interest on his conversation with individuals and on the letters which he received during the time he was conducting the evangelistic meetings in Brooklyn. Many of them revealed the depth of tragedy underneath the smooth surface of life. Mr. Dawson is quoted as saying that evangelistic work on the old-fashioned lines is out of favor with the American churches. "One reason is that many of the missioners have been out of sympathy with ministers, while they were also men of extremely narrow views." The Weekly says further: "One can not imagine Plymouth Church, Brooklyn, which is still attended by many of Mr. Beecher's old friends, inviting some of the American preachers who attract great audiences in England." And yet it is noted that when Dr. Hillis asked his people to indicate by a standing vote whether Mr. Dawson should conduct a series of evangelistic meetings the response was instant and unanimous. It is of interest in this connection to note what kind of an evangelist those who have heard him and who have read his sermons think Mr. Dawson to be. Zion's Herald regards his preaching as of the good old-fashioned Methodist kind. So far as we have been able to judge from a hurried reading of parts of the sermons given in Brooklyn, it is such preaching as almost any cultured orthodox minister would indulge in if he were giving evangelistic sermons. And the method of work was not much dissimilar to those generally in use to-day outside those religious bodies which are yet given considerably to the emotional.

The Pacific Coast in Brief.

The Los Angeles Times quotes Senator C. M. Belshaw, who represents the counties of Contra Costa and Marin, in the Legislature, as saying that Senator Bard will in all probability be re-elected to the United States Senate. It is to be hoped that this will be done. Senator Bard has represented the State ably and honorably. Many United States Senators have said that a failure to return him would be a distinct loss to the Senate.

The tower of the building which was for many years the house of worship of the First Congregational church of Los Angeles will be moved to the Garavanza hills and used as a scientific observatory. The building was torn down last week and the material will be used for the construction of an apartment house elsewhere. A six-story tourist hotel will be built on the corner of Sixth and Hill streets, where the old church was located.

President Roosevelt once spoke of Mr. Jacob Riis as "New York's most useful citizen." California might say this of Mr. Luther Burbank, whose horticultural experiments have done so much for the state. New plants and fruits and flowers have been evolved by him greatly to the advantage of the people, not only of California but of the whole country. The ten-year endowment fund which the Carnegie Institute at Washington has settled upon him for use in experimental effort is in recognition of valuable service in the past and with the belief that properly equipped he will be able to render further service of much worth.

Bishop Moreland of Sacramento spoke in New York recently in the interests of the mission work of the Episcopalians on this coast. He is reported as saying that in 92,000 square miles in Northern California and Western Nevada the population is only 42,000; that in six counties there is not a Christian church; that in one of the largest counties the only place of worship is a Chinese Joss house; that scores of mining camps are without a minister. Inasmuch as many of these camps are operated by New York capital he has asked the people in the East to aid in securing an endowment of $60,000 for mission work in those fields. It is said that half of this has been pledged.

The Rev. Dr. E. E. Baker of the First Presbyterian church of Oakland is chairman of the committee having in charge the preparations for the evangelistic meetings to be conducted in that city early in March by Dr. Chapman. The first regular preparatory meetings will be during the Week of Prayer from January 2 to 7. The pastors will exchange for these services. Beginning with February there will be on each Monday night one hundred cottage prayer-meetings. Each Wednesday evening of that month the regular prayer-meetings will be conducted with the evangelistic meetings in mind. The last Sunday in February there will be an exchange of pulpits on the part of the pastors and the sermons will be in way of preparation for the evangelistic services. During the first week of March union prayer-meetings will be held in each of the four districts where the evangelistic meetings are to be held. Dr. Chapman and his co-workers will begin their work on the 5th of March and will conduct meetings in four parts of the city for two weeks.

The pastor of a "Christian" church in California made several appeals from the pulpit for the church paper, but with no success. Next he made a canvass in the homes and met with only a little success. Then, he says that he lay awake nearly a whole night trying to devise some plan by which to induce his people to take the paper—the one published here in San Francisco. Finally he decided to have a birthday party and with the proceeds start a Pacific Christian fund. It was a success. Each family in the church was given credit for the amount paid in by it and the money was sent to their church paper here in San Francisco with a request that the publication be sent accordingly. This pastor, speaking from his own experience, says that it will take hard work to put a paper in every home in the churches of his denomination on the Pacific coast, but he believes that it ought to be done; and he puts this question to his brethren: "While on the coast do you think it right to work for other papers until you have put forth you best effort for the Pacific Christian?" If he could have had the ear and the eye of many a layman he might also have asked whether it is right for people to allow papers published in the East to crowd out the papers published on the coast; whether living here did not impose some obligation to stand to the support of institutions and interests acknowledged by the consensus of opinion to be needed. The disposition with not a few persons to give the preference to the Eastern papers is one of the things standing in the way of the successful publication of the denominational papers on the Pacific coast. Then, too, there are many homes into which no denominational paper finds entrance. If any religious paper is taken it is the Christian Herald or something similar, or perhaps the Outlook. The present writer is no stickler for denominationalism. But if a person's life is to count for anything for the upbuilding of the church kingdom, it must be very largely through the channels of his own denomination. Find a person whose life is not counting there, and you will find one whose life is not counting for much anywhere. When, under Nehemiah the walls of Jerusalem were repaired by the priests, it was "every one over against his house."

The Religious World.

The Clinton Avenue Congregational church of Brooklyn, New York, gave its retiring pastor, the Rev. Dr. T. B. McLeod, a check for $20,000, at a farewell reception last week. Dr. and Mrs. McLeod go to Washington for a while, but he says that they are going back to Brooklyn, and so he bade his people not "good-bye," but only "good-night." Thus happily ends a pastorate of twenty-five years. The Brooklyn Eagle says: "He has retired from pulpit and pastoral work here, at the top of his powers. He has done good and not evil here, all the days of his life that have been spent here. The people here will never cease to miss him and love him."

General Horatio King said at the annual meeting of Plymouth church, Brooklyn, New York, last week: "The close of an other year finds our beloved church unimpaired in its ability to carry on the work laid out for it by its immortal first pastor. It is still a most influential power for good not only in this community, but throughout the nation. To paraphrase another, its back pews are on the Pacific slope, and I am not sure but that its upper gallery embraces the Philippines and China. The congregations, morning and evening, have had no abatement; and preponderance

of young men and women is still the occasion for comment and rejoicing." The total receipts for all purposes for the year were $11,502.47.

The organization of what is to be known as the Harvard Mission to the Orient has been perfected. It is for the purpose of uniting more closely all Harvard men who are serving in the mission fields of the East, to bind more effectively in co-operation in their work all Harvard men here in the homeland and to foster the spirit of missions in the university. President Roosevelt is chairman of the advisory committee. At a recent meeting in New York, Secretary of State Foster spoke on the subject, "What Shall America Do in the Orient?" He said in his address that the call to religious work in the Orient was no less urgent than that to the domain of politics and government. Mention was made of the invaluable services to the Government of the American missionaries in those lands in the past. Some of the daily papers on the Pacific coast that are now and then criticising foreign missions and suggesting that the money spent therein could be better expended in our own country would commend themselves more to all well-informed people if they were to post themselves as to what men who are informed, and who are leaders in every way in this land, are saying and doing.

The Rev. Dr. Rainsford of St. George's church, New York, says that he has special difficulty in reaching people who live in apartments of the middle class in that city—in apartments which rent for prices ranging from $35 to $100 a month. Several months ago he mailed 6,000 letters to families living near his church, 3,000 of them in apartment houses. About 30 answers were received. Many letters were sent to persons living in tenements renting for prices ranging from $15 to $30, and from these came a large number of replies. The dwellers in the New York apartment houses do not appear to have much sense of responsibility, nor much inclination toward religious service. The Rev. Dr. Terry of Garrett Biblical Institute, Chicago, writing recently of "the thousands that we cannot evangelize," divided them into several classes. Mentioning first the pronounced unbelievers, he continued: "But aside from such pronounced unbelief there is another very numerous class of non-church goers, who were in earlier life brought more or less under the influence of the churches, but have long since thrown off all religious restraint. Their Sunday rest, if they take any, is in reading the Sunday papers, visiting with kindred spirits, riding out in their carriages or automobiles, playing golf, or recreating in the Sunday excursions. God does not seem to be in their thoughts." Many of these apartment dwellers in all probability fall within this class. Although Dr. Rainsford met with larger response to his letters from the people of the tenements, it is evident that in general this class of people is not being reached by the churches as thoroughly as other classes are. In an address given a few weeks ago in England by Mr. R. Mudie-Smith, who conducted the religious census in London last year, it was stated that the majority of church-goers came from the upper and lower middle classes, and that the working class, comprising from one-fourth to one-fifth of the population, was represented only to a small extent. "Wherever we went, in enumerating London's worshippers, we found that the poorer the district the poorer the attendance at a place of worship." Mr. Mudie-Smith made some suggestions as to what in his opinion ought to be done to remedy this condition. Summarized they were in part: The minister must identify himself with the lives of the people he wishes to reach, and his style of living must not contradict his message. Church buildings must be adapted for a simple form of worship in which all classes can unite. It was ascertained that men were found in considerable numbers only where the preaching was regarded as important. The census showed that the attendance of women increased with the increasing ornateness of the service. Evidently the problem of reaching the people stands as the great problem before the churches in these opening years of the twentieth century as it was in the closing years of the nineteenth.

The Northwestern Christian Advocate devoted its pages largely in its issue for December 9th to short articles from ministers on the subject of "Aggressive Evangelism." The Rev. Dr. Dille of Oakland, California, known to many of our readers, wrote concerning the things to do and the things to avoid. We quote one paragraph: "We must avoid making a fetich of meetings and methods. It is unfortunate that with Methodists the word 'revival' has come to mean just one thing. I would not disparage that one thing; it has often been all that has stood between our churches and decay and death. But they are the best followers of John Wesley who adapt their methods to the needs of our day as he adapted his methods to the needs of his day (and, by the way, the 'altar,' which some think essential to a Methodist revival, was unknown in early Methodism). The revival, when it comes, will of necessity conform itself to the thought and action of the dawning century. We have too often, under the necromancy of a magnificent past, refused to adapt ourselves to changed conditions." Dr. Dille proceeds then to emphasize lay co-operation and says that the young people especially are natural evangelists. "They have warmth; they have enthusiasm; they have charm and persuasiveness, especially among their own class, that we ministers covet in vain. In my own church at this time, the young people are carrying forward revival services, having invited a trained worker as leader, who conducts workers' classes and evangelistic meetings, the support and conduct of the meeting being provided for by young people themselves." We do not find in these articles, of which there are more than one hundred, anything generally new. There is perhaps that which is new to Methodism. They show a trend toward changes in methods. Dr. Huntington of Nebraska University says that their revival work has been done too exclusively in the church building. "Home evangelization, neighborly calls for religious conversation, appointments to meet husband and wife together for talks upon personal religion, have been needed. These should be conducted the year through." Dr. Carroll says pertinently that in order to have conversions it is necessary to get the unconverted to church and that some unusual but not sensational methods must be used. Bishop Vincent says that fathers and mothers are the best evangelists. Very many lay emphasis upon personal work. A Buffalo pastor says: "The best evangelism is that of the young. This is not merely theory. In a pastorate of four years, without an evangelist, 223 have been received on probation and 222 have been received into full membership. Of these about 200 are young people from our Sunday-school. The school is organized for this purpose. Teachers and scholars in the different classes are banded together to see that every scholar

in the class is a Christian and a church member. They succeed. Adults are brought in by this means also. Lukewarm parents are aroused. Unused church letters are brought to light." All in all these articles show in Methodism a stronger inclination toward personal effort and greater reliance on the Christian nurture of children.

The Bystander.

People Who Call.

The Bystander often regrets that he has not kept a record of the strange people who call or write him letters. All public men have these experiences, which in some sense reflect the wide world and its wonderful people. The minister is a common target for any man's arrow, and many there be who take a shot at it.

One of the offices of the clergyman is to receive people, to talk with them and give them help. The best sermons are not given in the pulpit, but straight to the individual. The minister who locks his door against people violates one of the fundamental laws of the ministry. The door must not always be open, and certainly not always closed.

But what a procession of queer, cranky people do come; men with "bees in their bonnets," bees buzzing of political and industrial millenniums. Here is one who would unite with the church in order to secure a position, another wishes the endorsement of a book or a project, another asks for a money loan. Here comes a Catholic woman asking for money to raise a mortgage on her piano, while a letter from Missouri asks for enough money to purchase a farm, while one from Philadelphia requests transportation to San Francisco. The same mail brings a threatening letter denouncing the Bystander's attitude to the laboring man, another commending him for his position. The same post brings the bitter and the sweet.

Many are mildly insane. The Bystander has always been popular among insane people, just why, he does not know. Of course, most people are insane on some one thing and one need not go far to find a specimen of harmless insanity. Most of them bring warm letters of endorsement from other pastors. Letters of endorsement are letters of credit and should be given with great caution. One of the things clergymen and other soft-hearted people must answer for on the day of judgment, is the "letter of introduction." It is an easy way of disposing of people, but hard on the fellow at the other end of the line.

The Bystander had a call the other day by a well-dressed, nice-looking, man of parts, a graduate of a German university, who came to make an uninvited examination of the Bystander's human nature. He described himself—the visitor did—as a psychological physiologist, or perchance, the other end first. The Bystander suffered his dissection for a limited time and then cut short the "treatment in a manner more abrupt than gracious. There was embarrassment, anger, apology—but the Bystander insisted that when he wished that sort of treatment by a German professor he would send for him.

He will greet the crank, the needy, the insane, even the book agent, but he cannot suffer the thought of a psychological physiologist.

Work Among Men.

The Bystander has recently addressed a number of women's clubs, some of which have a large and influential membership. He has also visted clubs made up of men. The club idea is almost a craze with both sexes. As birds fly in flocks, so women move, and of course the men follow the example. Nearly all the churches have men's leagues. It is easier to secure an attendance from men on a night when there is good hot coffee and red-hot speeches, than it is to enlist these same men in the active work of the church, but the advantages of such meetings are self-evident. The men's meeting is a good thing for any church and a help to any pastor. The leagues in the First churches in Oakland and San Francisco are growing to be influential civic forces. The Bystander attended a rousing meeting at the Calvary Presbyterian church the other evening, at which addresses were made on the city of San Francisco by such men as ex-Mayor Phelan, Fairfax, Wheelan and Supervisor Brandenstein. The speeches rang with the soundest patriotism and made a deep impression. It was good to be there.

Another meeting of note was that in the Presbyterian church of Alameda—one of the most beautiful buildings on the Pacific coast. Mr. Luther Cary of the New Book Store is the president of the men's club and has gathered around him a large force of active men.

The Bystander mentions these meetings because they are signs of an awakening among men in the larger work of the church in the community. Men are like horses, they come to the trough when there is oats in it. Prepare something worth while and you will always get the men to attend.

Not only around the bay is this movement spreading, but reports from the country show that the revivial is in progress in other places. Rev. Franklin Baker of the Congregational church in Eureka in Humboldt county is attracting attention by his successful work with men. He has organized a band of 100 young men and is doing great good in winning them to the highest ideals. The Bystander rejoices in his unique success. May the good work go on.

Acorns From Three Oaks.

Aloha.

The Best Christmas the World Has Ever Seen.

What? The best Christmas while the Japanese and Russians are lying frozen in their blood in the trenches about Port Arthur? Yes, the best Christmas sad as these scenes are which shadow our joys. Here is the secret of the best Christmas yet. There are many hearts sorry for the bruises and the blood; more Red Cross nurses flitting about; more hospitals for the wounded; better surgical appliances, more skillful doctors; kinder anaesthetics.

The fight is sharp, for Japanese freemen battle against Russian slaves lest they, too, become enslaved; but once down the Japanese show Russians how a nation, even partially Christianized, meet a brave foe. Then another Hague tribunal is not very far off, and once Port Arthur falls the humanity of the world will call a halt to strife. There never was such a President as Roosevelt. Never such a majority as he got for justice and a courageous patriotism. Don't talk to me about a melancholy, pessimistic Christmas! Jesus Christ is coming to his promised crowning. Those long lines of evergreens twisted high in the city are wreathed for his honor. Those red men labeled Santa Claus, more in number at the city street corners than ever before, are calling the people to rejoice in the

Savior's birthday, which promised a new joy to the world. These pretty hallelujah lasses in their poke bonnets are effectively poking folk up to remember the poor, which is obedience to the Savior. The Salvation Army is saving the church of Jesus Christ from the shame of neglecting the poor. The Volunteers of America volunteer in the same direction. Small armies of children who a year ago wanted everything they could lay their hands on to satisfy the greed of their little souls, are voting not to buy candy this year, but pass over his luxury to others less fortunate than themselves. It is a Christmas which sweetens tears as much as it brightens smiles. We are nearer seeing the dear ones who are close to the chorus who chanted "Peace on earth, good will to man" over the fields where the Bethlehem shepherds watched their flocks by night. We are nearer the solution of the question what the company of angels and the Savior himself does for beautiful babes. Alexander and Gulick are not in Africa, they are with the author of Christmas chimes. Moody is busier and brighter than ever. Sankey's blind eyes will soon be open. What duets he and Bliss will sing again together. The songs of Alexander and Torrey's crowds in London are feeble warbles in comparison with the choruses of the skies. The Christmas babe is not dead. He is alive forevermore. Wake up melancholy wailer, trying to substitute "peaceful," "blessed," "useful," "happy," for the good old English and Biblical "merry" word before your Christmas. "I wish you a merry Christmas." The holy book says, "A merry heart doeth good like a medicine." "Let a little sunshine in," even to your conception of a Christmas holiday. Don't go around trying to pay every Christmas bill of the olden time with a gift your pocket cannot afford. Greet your friends with a meaning smile. Some folks smiles are worth more than other people's money. If you can only crumb crusts for hungry pigeons and pick up apples cores and bits of fruit for gentle horses on the streets, they'll accept your little love-gifts and never say nay to your kindly intent.

It is not against Charles Wagner's idea of the "Simple Life" that we give generously of cordial words as the sweet holiday comes on. The mighty God, the everlasting Father, has promised the gift of this redeemed world to Jesus Christ, and if our elder brother is so rich, we are rich, too. "It is enough for the disciple to be as his Master." His smile was never so radiant with hope on earth or in heaven as now as the best Christmas dawns.

A Lay of a Living Minister.

"Have you seen the little mother today?" asks a serious missionary lady who has been working all day on missionary reports, which have to reach the printer in haste. The inquiry is not concerning some sweet young matron in the parish, nor does it refer to some Christmas picture in the hands of an artist looking for a possible Madonna among the ranche folk. Nor did she mean that graceful mare in the pasture, nor yet the winsome little fox terrier, which is to make a family in Berkeley glad. The question concerns a little white hen. Why ask about a little bird worth 50c in market and not much bigger than four bites if put in a Christmas pie. Love has made this little bird precious. Her foolish mates in comfortable yard, who have never to my knowledge been chased by dog, or stoned by boy, or scolded by woman, or clodded by angry man, will fly against a wire fence or over it and race away as if they lived in the land of another Nero. But little "83," so numbered on the copper band about her pretty yellow ankles, will sidle up towards a man as if she expected the fattest kind of a worm to reward her confidence. Many is the bit of minced beef-steak she has now by her friendliness, even taking it from ministerial lips. She is a patient setter and a devoted mother. Her little neck will arch, her feathers rise, her shrill chicken protest come out against human handling of delicate eggs, which she knows better what to do with than any meddling man can. But when her fluffy little brood is born she does her level best to make them consider man their best friend. Following her example they will soon eat from hand or knee or lips of him who fairly proves that he loves them. The mother who leads her little ones towards pastors as this precious little bird draws her whole brood toward her master, is a useful woman in the church of God. She has the children in her hand. The gentleness of this present brood of white birdlings is the measure of the ranche-owner's attention. If you passed down by the White Plymouth Rocks to see this little bird, which Bro. Ferrier allows to scratch her way into his Pacific garden, you could measure the attention given them. The behavior of her broods seems the same whatever the heredity of her chickens. Even so some women seem to win and tame every boy and girl who comes within their influence. Happy intermediate society which secures their leading. I saw thirty-five keen little fellows in San Jose the other day who would fly like young Leghorns from a sharp woman or a crotchety man, enthused and loyal in a boys' show they were running in their church to earn some useful S. S. money. I am going out of the Leghorn business because I have not time for wild and unloving birds, but the one little exception shall tarry so long as life is any comfort to her. Bless her dear little chicken heart. I've seen Congregational deacons five feet ten who could not waken as much emotion as a little white, winking, watching, affectionate hen. I wish I could tell about her so you would put her into your talks to your children. I do not reach kids much more. I used to. If you knew my little white bird you would love her sure! Listen, before the little bird flies out of sight. You have all seen incubators and brooders and perhaps have stopped as I have to be sorry for the little chicks which dodged under a blanket for warmth because they had no mother's heart to nestle to. Mission schools and orphan asylums, Intermediate and Junior C. E. societies cannot take the place of mother love. They are brooders. Better brood children than not teach them at all. But the nearer teaching love comes to mother love the more it is worth.

Scratch Me, Too.

Carl has been in he habit of brushing Teddy when he brushed Tony and Fleet. Teddy loved the attention and the brush doubtless held the wicked fleas in some subjection. The other morning under pressure of a trip to the city, Carl proposed to omit Teddy's brushing. The dog thought it a sad omission. Grabbing the brush in his mouth and whining eagerly he put his paws on Carl's breast, as much as to say, "Here sir, don't forget to scratch me."

Make Plans for the Veterans.

What veterans? Whose veterans? Bless your kind hearts, friends, I mean the gospel veterans who have made your mid-life glad and victorious because when you were children and youth they preached and illustrated to you the gospel of immortal hope. Those

whose victories in heathen lands have made your churches at home ring with the joy of victory. Some of them are sturdy old folk who at life's evening gather about the firesides of New England and illustrate with serene faces Whittier's "Snow-Bound," while they set their steps heavenward. Others, like President Fuller, linger amid the fascinations of the foreign missionary work, which enthralls them even past three score years and ten. But some "look towards sunset," some dream of California before they step into bright Canaan, some want to lay their venerable bones under the Stars and Stripes and many would test the almost perfect climate of Saratoga, Santa Clara county, California, if there were a home open to them about as cheaply as they can keep house by themselves. Some would rent a little cottage if it could be furnished at low cost. One useful missionary would build his own home at Saratoga if land were furnished him, live in it life's little remnant and going home to his mansion above would bequeath his cottage for use of veterans like himself, almost home. This brother answers one question asked Aloha in the pastors' meeting last week. "What do you design to do at Saratoga?" We design to do just what the churches want us to do. Our board is not a hot-headed nest of autocrats coming over with ambitions of their own, but a missionary-loving group of servants of the churches, hoping to build up in a singularly healthful and beautiful California town a missionary home and community as near like Auburndale, Oberlin and Clifton Springs as the great master missionary, Jesus Christ, may devise. This acorn is to ask you to give it Christmas thought and promise. Join the thoughtful committee who are considering what and when and how the best use of the beautiful site shall be—the charming hill between the Saratoga church and parsonage. Perhaps you can devise for it in your will, as did Mrs. Sarah B. Ford of Southern California, who so soon followed into the better land her noble co-laborer, Mrs. Joseph H. Warren. Which of the good saints of Southern California will sketch for all of us in the Pacific this generous giver's life? You may execute your own will, making such conditions as you wish. Four churches have said to the secretary, "Come and tell us about it." This writing is to ask every church in all the territory contributing to the A. B. C. F. M. through Secretary Tenney's San Francisco office to plan for 1905 some gift to this missionary settlement and home. Soon a circular of special information will follow this, but while you are making up your missionary budget of blessings for 1905 will you not, brethren, include this? If only one offering at a communion. How lightly will the burden fall on our great, rich West if every flock shed a few shreds of golden fleece. "In His Name," brethren, who started Christmas.

Because the State Association promptly passed a resolution offered by Brother Dexter immediately after Bro. Patchell's glowing speech, and did not pass it through the sympathetic committee the resolution below was omitted from the Association minutes. Pacific readers are entitled to it.

"The State Association having heard the statements of the advocates of the Saratoga Missionary Settlement and the recommendation of the Santa Clara Association, do hereby welcome it to the list of our approved benevolences and fraternally commend it to all the Congregational bodies of the Pacific coast. This is in the hope and with the earnest prayer that our welcome to the ambassadors of Christ shall result in large blessings to our own churches."

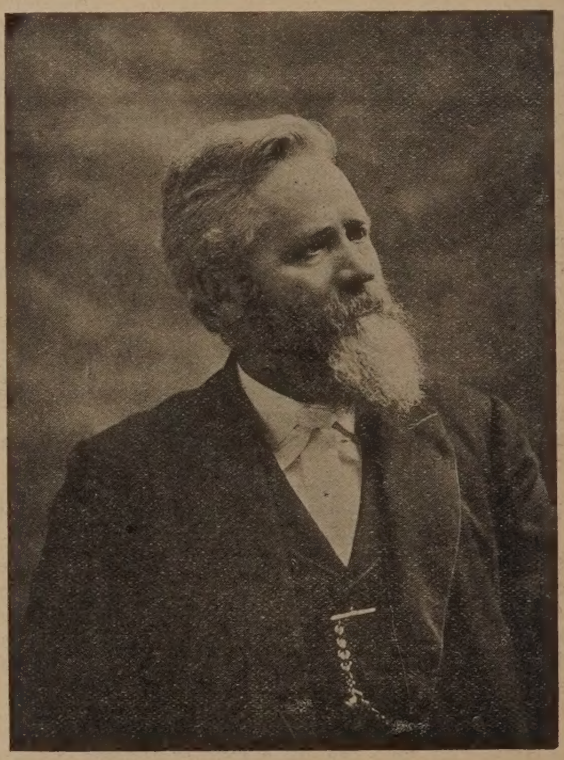
Friends the veterans of the missionary service are worthy of our loving care. Since our Association the alert and astute Catholic church has emphasized the wisdom of our selection of Saratoga as the seat of our missionary settlement and home. They have purchased a beautiful ranche with a sightly home for the Sisters of Notre Dame, not far above our site.

THE RELIGION OF A BUSINESS MAN.

G. W. Dickie.

[Given at the last General Association of the Congregational Churches of Central and Northern California.]

Since consenting to read a paper on the above subject, I have wondered much how such a subject could suggest itself for discussion before a church association whose aim is the propagation of the Christian religion. Is a man's religion to be determined by his daily avocation? Is there a religion for the business man? Is there a religion for the working man? Is there a religion for the military man? Is there a religion for the many grades of professional men? These are natural questions that this subject suggests, and I thought it might be possible that the particular brand of religion suited to each avocation in life might be determined, the result being that there would be special churches to suit the different trades and professions, where every man could worship according to the traditions or customs of the trade or profession in which he was engaged.



G. W. Dickie.

The various trades used to have their own locations in the churches of Great Britain, and elsewhere for aught I know, but in the Established churches in my native land the galleries were usually divided into sections, each having the appropriate emblems of certain trades carved in a conspicuous place. There were the masons's gallery, the carpenters' gallery, the smiths' gallery, the tailors' gallery, the shoemakers' gallery, and so on, and the various representatives of the different trade guilds had their own places in church, but they all worshiped the same God, and all joined in the same psalm of praise, and the same Word suited all. The trades meet now in other houses than that

of God, and hear other preaching than that founded on his Word.

In our day, the man who owns and operates an industrial establishment no longer meets the men who work with him in their own places in God's house and there worship together the Father who presides over all the interests of men. They have come to be enemies, and the time that used to be devoted to the worship of a common God is now devoted to the study of methods whereby they may do the most harm to each other. The working man will not worship in the same house with his enemy, the business man, so it may be quite necessary to have a religion for the business man. Such a religion, I think, would have to be other than Christian, for its great Founder had only one religion to give, and he was lifted up that he might draw all men unto him. His message was the same to those that labored and were heavy laden as it was to the ruler who came to him by night to find out if there was a special religion for him. The woman at the well and he needed just the same religion.

It has become a habit with church associations to try the solving of problems, and all subjects are divided into sections and specialized, and experts called in to treat the part they are expert in, departments of religion where the article is furnished, put up in just the correct style to suit the social, educational, or business standing of the patrons, and I am asked to present my views on how best to display religion to be attractive to the business man. Honestly, my friends, I can't do it, "for other foundation can no man lay than that is laid, which is Jesus Christ." This foundation of our common religion is broad enough and deep enough to carry the religious superstructure of any man's life, no matter what the outward form of that life may be, "but let every man take heed how he buildeth thereupon."

The structure reared by the business man in all its essential things must be like that of the professional man or the working man. The outward adornment of it may be varied to suit the outward life of the man, but the great principles of all true religion lie deep in the nature of the man, and have nothing to do with his business except that a religious man can not devote any part of his life to a bad business. If he is not true, just, and honest in all his dealings with his fellow-men, he can build no true and abiding structure on the foundation that Paul speaks of. The two great factors in all true religion are God and man, and whatever tends or helps to bring them closer to each other is the best religion for any man, whatever his vocation in life may be. The business or professional environment of a man may affect the visible expression of his religion to the world, it may be silent or articulate, but in its essence it will always be the same, and all must come to it in the same way. Not by education or culture or any power or exercise of the reasoning faculty (else it would not be for all men) can true religion come into the heart and life of any man. High as man is placed above the things and creatures around him, there is a higher and more exalted position within his vision, and the ways are infinite in which he occupies his thoughts in regard to the fears, the hopes, and the expectations of a future life, whose interests, if real, are infinitely vaster than those of the present life because of their eternal character.

Now, I believe that the truth relative to that future can not be brought to his knowledge by any cultivation of his mental powers, however exalted they may be; that such knowledge, if it comes to him at all, will come through other teaching than his own, and must be received by all alike, whatever their occupation in this life may be, through simple belief in the testimony given. I believe in culture in all matters relative to the business of this life, and whatever our life business may be our equipment for its successful prosecution should be the best we can reach with our mental endowment, but that can not be extended to embrace a man's religion—as if a man by reasoning could find out God. I must therefore claim an absolute distinction between the business of this life and the things that pertain to a man's religion, in that the one can be cultivated, while the other comes as a free gift. You might consider this weakness on my part, if nothing worse, in refusing to apply those mental operations which I think good in respect to high things, to the very highest things. I am quite content to bear any such reproach, but I have never seen anything incompatible between those things of man that can be known and demonstrated by the mental powers with which he is endowed, and that concern his life and comfort here, and those higher things concerning his eternal future, that he can not find out by any exercise or culture of those faculties, but which all men must accept alike as the gift of God to his creatures.

This subject, as we reason it out, begins to assume a different form, in fact just reverses itself, and should be not "The Religion of a Business man," but what might properly be "The Business of a Religious Man." God has settled the great verities of religion, and they can not be changed, and the business man must make his business conform to these great truths, and not seek to shape these truths to suit his business. The things that are the same to all true men, whatever their business in life may be, are, first of all, the principles that are implanted deep in human nature, the need of God himself; the yearning for something that goes beyond time and above earth; the cry of conscience when it feels the pang of guilt; of the heart, when it sees at times the perfect ideal and longs for it, and when it knows that both the vision and aspiration are divine; the soul's affection in bitter bereavement, that can not stay in the sepulchers of its dead without despair, and that hope of immortality which has risen above the wreck of all passing faiths, to put on new and higher shapes. These are, in some form, as wide and constant as human nature, and they have this peculiarity, that, as the lower wants of our natures are satisfied, they rise more distinctly into view. They may sometimes seem to be buried for a while by the sordid pursuit of wealth, or under the debris of wornout creeds, but always to reappear. No system of infidelity can ever reason them away, much less meet their requirements; and these wants, which can not be dealt with save by acknowledgment, lie at the root of all religion. They are furrowed in the soil of human nature by God for his own seed, foundation trenches deep into the heart and life of humanity, that are deepened by every convulsion, and will not be filled by anything save a divine structure. The great wants of man's soul are paramount to all other wants of his, and can not be changed, any more than the necessities of his physical nature, and the great truths of God's revelation that satisfy them are as unchangeable as are the ordinances of heaven that furnish man with bread and light and life.

Churches may rise and fall, and business men, in their eager pursuit of material things, may lose interest in the things of religion, human creeds may lose their grip on men's hearts and change their shape and drop away like wornout garments, but the eternal verities of God abide, and it is a blessed thing to have a conviction of this in the midst of the endless turmoil of business and in the midst of so much moral convulsion that characterizes so many business enterprises, and to feel that these can not touch the best possessions of the soul. The more we think on this life and the business that absorbs so much of its time and energy and the many vicissitudes and changes that make it so sad and unsatisfactory in many of its aspects, death shaking our friendships as the autumn winds do the trees, and as the leaves fall thicker at every gust, we feel that our affections can have no fixed home under any roof below the skies. All our possessions are in things of earth, and we hold them by a clay tenure.

Perhaps the saddest thing of all in the life experience of the business man is the change that takes place in the feelings, how business deadens them. How different the dreams at the opening of a business life from the reflections at its close! What broken hopes, what frustrated aims, what a poor handful of withered ears for the rich harvest we saw before us! and yet the business man, if he would take into his life and arrange his business to make room for the grand revelation that God offers to him, in common with his other children, may have within his grasp things that can not be touched by any earthly change. He may have faith rising to God and laying hold on the treasures that nothing can endanger or diminish. He may have hope going down like an anchor and keeping the heart stable in every storm. He may have love within and around, dwelling on the things of God, and giving a peace in trouble that is above all earthly good. If these essential virtues have their roots in the soul of the man of business, he has the religion that will be his security, both here and hereafter. He may be storm-tossed and beclouded, but he can never be lost. In his hardest struggles they will come out like stars over drifting sky-rack and brighten as night deepens. Is there anything in the life and experience of the business man that makes it hard for him to keep alive within himself the conviction of the reality of those things that lie at the root of our Christian religion? Yes, there is much in the daily experience of the business man that tends to deaden his faith in the reality of things, whose worth and power and bulk can not be expressed in figures. He can not deal in this line of futures on any kind of margin that would make the transaction

safe. In order to come out on the right side here, he must accept God's Word without collateral. In order to feel safe in regard to this most important of all investments, he must often commune with him who has pledged his Word to the fulfillment of all promises made in the prospectus he has given to all those who care to trust him.

A business man can not devote his whole time and energies to the study and controlling of material things and expect to understand, far less appropriate to himself, those invisible things to him, but only so because of the dark shadow cast by the material things of his life that obscure his vision. If these things that pertain to his eternal future are to come distinctly into the line of his vision and occupy a place in his thought, his business interests, the material things of his life, must be placed on a lower level, so that he can see over and beyond them. When a man can thus elevate his better self above the business cares and struggles of his earthly life, he gets into a purer atmosphere, where he is better able to judge of the true proportion of things; he will understand better the question of the Master, "Is not the life more than meat, and the body more than raiment?"

It has sometimes been doubted whether a business man can so rise above the sordid interests of his business as to obtain a clear vision of those things that lie beyond the realm of material things; I have even heard sermons preached on the possibility of a business man in these times being a Christian. Now, I hold that there is nothing incompatible between a man being an earnest, active, far-seeing business man and at the same time a devout, humble follower of "the Man of Nazareth," and I also believe that the noblest Christian lives amongst professing Christians of to-day will be found among the earnest business men—men who, in regard to the material things of this life, with which their business brings them into contact, are not satisfied with anything short of demonstrated facts, and have no faith in anything as regards those things that can not be tested by actual figures, yet who, humbly as a child, accept on simple faith the statements of divine truth relative to things compared with which the material things of this life are as nothing. This is an age when business men are being tested. Ordinary achievements in business are of little account in our day, and the temptation is ever present with the business man to adopt ways of reaching a desired end that business men in general would adopt if in his place, but which way he can not walk in and retain his grasp on the great truths that lie at the root of the religion he professes. His business way must be the way of righteousness, and if that way will not take him to the object of his desire, that object must be abandoned, for he can well afford to sacrifice what has only a temporary importance, in order to save what pertains to his eternal welfare.

This kind of sacrifice is not very hard for a business man to make. In fact, business men in general deliberately and by preference choose the righteous way of doing business. This statement may be questioned, especially by men not engaged in business and whose opinions in regard to the moral ethics of business men in general are gathered from the daily newspaper, where everything discovered to be wrong in the daily life and work of the people is narrated with such detail and comment as to leave the impression with the reader that those doings are but a sample of the whole life and business of the people, a part of which has accidentally come to the knowledge of the news-gatherer, while the real fact is that out of the ten thousand business acts of the day one has been of such a character as to attract the attention of the keen-eyed newspaper man, and is promptly given to the public as a sample of the day's business, while all the other nine thousand nine hundred and ninety-nine transactions are unnoted, because there is nothing in their character but what is perfectly correct, and they are therefore of no value as news.

The great bulk of all the business done in any one of our great cities is done on the simple faith that one man has in the honesty and integrity of another man with whom he is doing business, and that faith is rarely disappointed, and it is because of this general good faith and honesty that the occasional dishonest act is possible. The truth of this statement must be apparent to every business man when he thinks of the immense amount of daily business transacted in any of the great business centers of the country, the great bulk of which rests entirely on the confidence that one business man places in the character for truth and integrity of another, and it is one of the evidences of the truth and elevating power of the Christian religion that this business faith is strong in those countries which, professedly at least, are Christian.

I will also venture to state that at no time in the history of the world has so much of its business been in the hands of upright men of Christian character as to-day. It may be contended that business virtue and deeds of philanthropy are in no sense to be considered as directly dependent on the prevalence of a belief in the truths of Christianity, yet these business virtues and that splendid philanthropy have nowhere flourished except where the Christian religion has fertilized the soil and warmed the atmosphere. Whether men acknowledge it or not, these truths are deeply rooted in the richest business soil of the world to-day, and the business world is decidedly Christian. The business man needs no new religion, nor any modification of the old truths as taught by Christ, and the seed sown by the Master is deeply implanted in the business heart of to-day, but the great mass of business men have allowed the cares of this world and the covetousness of riches to choke its growth and prevent it from beautifying their lives. What is needful among business men is not something new, but a revival of the old power of Christian truth and faith, and for this the business man must make more room in his life. And those whose business it is to present to their fellow-men the attractions of Christ need no special message for the business man. In fact, I rather think business men would be repelled by any attempt to bring them some special preparation of religious truth. What the business man needs is a simple but strong religion, clear in outline and grand in character. His temptations are great, and his weakness lies in too great confidence in himself.

To counteract this tendency, revive in him, if you can, the sense of dependence upon a higher power than his own, tell him, if he has succeeded in business, that it is God's goodness that has made that possible for him. Do not speak of success in business as a sign of trickery and overreaching, but as an evidence that God's lovingkindness has been about the man in the daytime of his experience, and if the night of adversity should ever darken that life, now so bright, God's song will come in the night to make darkness light about him. The business man is looked upon by the church too much in the light of an asset, that is worth so much cash in case of need, and to meet that requirement I sometimes think that his best interests are often placed in pawn. The only satisfaction he is supposed to be entitled to from the church is the satisfaction of having helped to pay her debts. He needs much more than that. If he is very rich, he needs sympathy, and that is so delicate a form of service that few have reached the stage of Christian character necessary to worthily render it. It is easy to sympathize with the poor—any ordinary minister can do that—but to be able to render a real heart-felt sympathy to the very rich is a rare gift, and what a power the minister will have who attains to it, for that is the kind of thing the business man is hungry for to-day, and when it comes to him, warmed by the love of Christ (we are told he loved such a one), it will redeem him from all the sordid things of business, and lift him up into the light and sunshine of God's love.

My friends, this is the only religion worth while for the Business Man.

DR. CARTER AND THE NASSAU PRESBYTERY.

The unexpected happened in the Nassau Presbytery at Jamaica, Long Island, last week, and the Rev. Dr. Samuel T. Carter was allowed to retain his connection therewith. After some heated discussion, both at the meeting last week and at the October meeting, the matter was referred to a committee, which reported as follows:

"Whereas, your committee, after most careful consideration of the letter sent to the Nassau Presbytery by our copresbyter, the Rev. S. T. Carter, D.D., as well as protracted conference with the brother, has reached a clearer mutual apprehension of the real purport and purposes; and,

"Whereas, it contains certain views to which our Presbytery can give no sanction, express or implied, yet understands it in the main to be his personal protest against further recognition by our church of cer-

tain dogmas long since repudiated by the evangelical church and further disavowed by our General Assemply of 1902, by its enthusiastic adoption of the 'Brief Statement of the Reformed Faith for a Better Understanding of Our Doctrinal Beliefs; and,

"Whereas, our brother, despite the apparent incongruities of his letter, has affirmed in most emphatic and unqualified terms his ardent allegiance to this Brief Statement as the real and only practical working creed of the Presbyterian Church in the United States of America; and,

"Whereas, your committee can not feel that any other test than this should be applied to any minister for good and regular standing in our body; we therefore

"Recommend, That, with the consent of Dr. Carter, the aforesaid letter be laid upon the table in favor of renewed Presbyterian emphasis of the Brief Statement as the present vital creed of the Presbyterian Church, and that this Presbytery request our brother to continue his honored connection with the Presbyterian communion, believing that his presence will be for our mutual benefit."

This report was adopted unanimously. Dr. Carter was severe in his criticism of the Westminster Confession, but avowing belief in and adherence to the Brief Statement, this was regarded as all that was essential. It is another sign that the Brief Statement is the one which is to govern in the Presbyterian Church, and that often yet when the old confession comes up for consideration there will be considerable divergence in interpreting it. The New York Sun quotes Dr. Carter as saying that there can be no rest "until this system is as fully abandoned by the church as it is by the Brief Statement." Other reported words of his are: "If Calvin were living to-day, he would be chairman of the revision committee."

BAY ASSOCIATION'S MEETING.

The Union church of San Lorenzo, Rev. N. C. Gause, pastor, entertained Bay Association on Tuesday, the 13th, for the first time, and did it royally well.

In the programed addresses two major notes were struck,—the need and duty of the church to have a hand in solving the world's intense social problems, and the "new evangelism. The former came in the afternoon, following Dr. Lovejoy's Bible study, which put us into a thoughtful devotional mood; it was struck by Rev. C. R. Brown in his council address on "The Supreme Need of the Church." He made the points that both the Old and New Testament churches began with a reorganization of social and industrial life; that we are, half-unconsciously, in as great a transitional crisis as either of those times of beginnings; and that, to meet the world's needs, to conquer the greatest obstacle to Christian work, and even for our life's sake, we too must grapple with the industrial and social problems and share in their solution.

The other note—The New Evangelism—was struck by the evening addresses. Speaking on "Its Motives and Methods," Rev. L. D. Rathbone declared them as follows:

The new evangelism will not be dogmatic.

It will be positive.

It will wed the intellectual and emotional more harmoniously than the older evangelism did.

Its motive will be love.

It will conserve all the valuable methods of the past while developing new ones.

It will adapt itself to all types of people.

It will aim to keep the young from ever wandering out of the family of Christ.

It will depend largely on constant individual personal work.

But it will not disown the usefulness of special meetings, and it will increasingly make use of the sacred seasons of the "church year."

Rev. Wm. Herman Hopkins speaking on "The Points of Emphasis in the New Evangelism," noted these:

It will emphasize the church, even the church buildings, by preferring these to any other auditorium for its great meetings.

It will use the pastor more than did the old.

It will make larger use of the church membership.

It will rest upon the devotional spirit more than on studied activities.

Its deepest note will be the love of God.

Altogether the meeting was exceptionally good as to attendance, entertainment, spirit and program. The next meeting, in March, will be in the Fruitvale church. The association gave approbation to preach to three students of Pacific Theological Seminary, Messrs. Jacob Spoolman, Chas. M. Dubois and W. B. Hathaway, and extended for another year the approbation of Mr. Hosmer McKoon. Burton M. Palmer, Scribe.

Church News.

Lockeford.—Deacon George Hammond died on Monday, December 21. For forty years he had been a deacon of this little church, and was also its Sunday-school superintendent for many years. He loved the church, and was intensely loyal to it. Long after his hearing had failed, and when so feeble he could hardly walk, he might be seen slowly making his way to the home of God at the time of service. At the time of his death he was nearly ninety years of age. He was the father of Mrs. D. M. Locke, of this church, and of Mrs. Susan Locke, of Pilgrim Church of Oakland. In all, he has ninety-six living descendants, six children, forty-two grandchildren, and forty-eight great grandchildren. Revs. G. H. DeKay and S. C. Patterson conducted the funeral. The little children sang the hymns and threw flowers into his grave. The pastor's text was very appropriate, "Thou shalt be gathered to thy fathers in peace; thou shalt be buried in a good old age."

San Francisco, Bethany.—Twenty years or more ago, the General Association, by unanimous vote, recommended to the churches that the Sunday preceding Forefathers' Day be observed as Pilgrim Sunday, and that the day should be used to commemorate the Pil-Fathers, to reinforce our faith in their principles, both as to church and State, and urge a large and practical loyalty to their purposes and ideals. It was also recommended that on that Sunday our churches make their annual offering for the Congregational Union, now the Church Building Society. Bethany Church seems to stand alone in the observance of this recommendation. It so observed last Sunday. The pastor preached in the morning on "The Freight on the Mayflower," "Laws, Freedom, Truth, and Faith in God"; in the evening, on "The Pilgrim Fathers of the Nineteenth Century," with a vision respecting those of the twentieth. Offerings were pledged for the Church Building Society and our General Association.

Pasadena, West Side.—The first annual meeting was held in the church parlors, December 7, 1904. The ladies had provided a bountiful turkey dinner, with the tables so arranged that 150 were served together, and in this social way listened to reports for the year, and elected new officers for 1905. The young pastor, Rev. John Andrews Holmes, made an ideal toast-master, calling for responses to the following: "Advantage of a Neighborhood Church," "Advantage of Being a Church Trustee," "Why I Love My Sunday-school," "The Coming Church," and "Hard Facts in Church Life and How to Improve Them." The reports from all departments of church work were most encouraging. The clerk reported the membership on January 1, 1904, as 75; additions, 60, 21 on confession, 16 of these coming from the Sunday-school; baptisms, 9; deaths, 3, leaving present membership 132, with expectation that with the additions of January 1, 1905, the membership will just double that of one year ago. The treasurer reported that $13,300 had passed through his hands, besides the benevolences of various departments; bills had been met every month, a special Thanksgiving offering of $350 had covered unexpected emergencies, and there is still money in the treasury. The Woman's Union, which includes both Church Aid and Missionary Departments, reported over $700 for ten months—$580 for local, $120 for missionary work. They have carpeted the parlors, tinted the walls, rebound the hymnals, and added to table linen and dishes. The Girls' Missionary Circle and Senior and Junior Christian Endeavor, all have been active, and an Intermediate Christian Endeavor has lately been organized. The Sunday-school has an active enrollment of 225, besides twenty-five in the Home Department and as many more on Cradle Roll. The benevolences, aside from those included in the treasurer's report, are about $320. A motion to call our pastor, Rev. John Andrew Holmes, to the permanent pastorate, with an increase of salary to $2,000, was unanimously carried, and we look forward to another year of activity for "Christ and the church."

Washington.

Blaine.—The work at Blaine, where the Rev. F. M. Washburn is pastor, is going along pleasantly and successfully. Mrs. Washburn is supplying Pleasant Valley Church, in addition to her successful temperance work in this town and elsewhere.

Notes and Personals.

At the meeting of the Bay Association last week the Rev. Alfred Bayley, of Oakland, was suspended for action unbecoming a minister of the gospel.

The American Board Almanacs for 1905 have arrived at Congregational Headquarters in San Francisco, and may be had for ten cents of Rev. H. M. Tenney. It is a good almanac to have in the home.

There will be no meeting of the Congregational ministers of San Francisco and vicinity next Monday, nor will there be any the following Monday. The meeting for January 9 will be one for prayer and church reports.

It has been definitely decided by the Prudential Committee of the American Board to hold the next annual meeting at Seattle. While the definite date is to be announced later, it will probably be the last week of September. It is believed that this coming of the oldest of all our American Missionary Societies to the newest part of its field, the Pacific Coast, will be a great inspiration to all the churches in the district for the ensuing year.

Five useful years at Kenwood and Glen Allen is the record in brief for the Rev. R. B. and Mrs. Cherington, who went from that field last week to enter on the work at Cupertino. More appreciative resolutions than those adopted by the church at Kenwood last Sunday the present writer never heard or read. In every sentence there were tenderness and devotion. And then at Glen Allen, in the evening, in the hospitable home of Mr. Quien, how pleasant to hear the words, referring to the pastor just gone, "We never heard a word of criticism during the five years"! Hearts went out very tenderly and lovingly toward Mr. and Mrs. Cherington at Kenwood and Glen Allen last Sunday. The editor of The Pacific was glad that the Rev. F. N. Greeley, who was to have occupied the pulpits in those places for Sunday, found it impossible to go, and called upon him to go instead. It was a pleasure to witness the very evident attachment of the people to those who had labored among them for the last five years. There will always be a large place in the hearts of the people at Kenwood and Glen Allen for Mr. and Mrs. Cherington, and their influence for good there will abide. Such are some of the joys of the gospel ministry.

THE CONGREGATIONAL CLUB.

The Congregational Club of San Francisco and Vicinity met in the California Hotel on Monday evening of this week. The occasion being the celebration of Forefathers' Day and an evening for the ladies as guests, there was a large attendance. Mr. G. W. Dickie, of the Union Iron Works, presided, and in brief introductory remarks spoke of the Pilgrims as a people who, ascertaining what they wanted to do, found a place in which to do it, set about the doing of it, and now we as their descendants and successors, living in what may be called the period of reflection, draw lessons of inspiration from that which it was given unto them to realize in their period of development. As one who was brought up a Scotch Presbyterian, Mr. Dickie got in a good word for John Knox and a reference also to John Calvin.

The Rev. W. H. Hopkins, of Berkeley, was the first speaker for the evening. His topic was: "In Behalf of the Mayflower." So also was the speech in behalf of the Mayflower. Mr. Hopkins showed himself a worthy representative of those of his name who came over in that good old ship; as willing to entrust himself to the old ship and all that it signifies to us as individuals and as a nation as were they of 1620. To only one other ship, it was said by him, might hearts mayhap go out more in reverence, and that was the ship in which the Master sailed long ago on the Sea of Galilee. The cargo of the Mayflower was said to have been larger than her hold. She brought here a church and a state, and above all she brought character, that character which alone makes state or church worth anything. Back of all this was shown to have been Congregationalism, without the spirit of which the Mayflower never would have cut her way through Atlantic waters.

Mr. Hopkins was highly entertaining throughout. Some happy hits in the beginning of his remarks brought all into close attention. Among the familiar faces noted by him were those of the "Eastern oysters

on half-shell." And of course he felt like asking them at once, "How do you like California?" His reference to the battleship Oregon as a vessel to be prized, as well as the Mayflower, was one which was very pleasing to all who know how much of the brain and energy of Mr. G. W. Dickie went into that noble ship.

The Rev. Dr. H. H. Bell, of the United Presbyterian Church of this city, spoke on "What Has Presbyterianism Inherited from the Forefathers?" Dr. Bell is an able and pleasing speaker, and it was a great pleasure to the Club to have him and Mrs. Bell in attendance. Dr. Bell said that he was ready to lift his hat to the forefathers and to those who now represent them. Among the things inherited was the Puritan conscience; their creed was conscience. It was shown also that other inheritances were their ideas of personal liberty, their emphasis on faith in God, that which they placed on the home, and their large ideas of man. In closing his address, Dr. Bell pictured graphically the vision every well-informed person must have of God in our history, and in an inspiring manner showed how the call came to us here by the Golden Gate to co-operate to make the divine hand visible in the world's future.

The closing address was by the Rev. Bradford Leavitt, of the First Unitarian Church of San Francisco, on "The Old Days and the New." Mr. Leavitt said that the thing worth while in any age was to get the most good out of life—that is, to put the most good into it, in other words, to give and to get. Reference was made to the ways in which people sought happiness. There was the way of St. Francis, of Assisi, the way of "the four hundred," Emerson's way, Father Damien's way, the way of the pugilist. Be reconciled to God, it was said, was the cry of every religion that ever existed. It is the last and latest word of science also. You must be adjusted to your environment, says Spencer, if you would be happy. So, said the speaker, the secret of happiness in life is in getting rightly related to the Infinite Power. Religion is never to pass away. Of the old days it will ever be also of the new. And the question is, How shall we stand related to it? And, then, the highest and best life is always the loving life. No man can live the best life alone. The true life is ever one of service. The secret of happiness is not in getting; it is in giving. Pleasing in manner, thoughtful, and with his thoughts always expressed in the choicest language, Mr. Leavitt closed, so far as the addresses went, an evening well worth having.

The musical part of the exercises consisted of Leonard Bacon's Forefathers' Day hymn, "America," and solos by Miss Lillian M. Beanston and Mr. Louis Albert Larsen. High appreciation of the solos was shown.

ORDINATION AT REDLANDS.

To sing the praises of Redlands is becoming a "chestnut" in Southern California, if a suggestion of slang is ever allowable in the correspondence of a good, clean family paper. But it is true that there seems to be nothing common nor unclean in Redlands. Her "common things" are the luxuries of the rest of us.

And now as if Dr. Williams, with all his clean-cut thinking along both spiritual and executive lines, were not enough for them, the Redlands Congregationalists must needs take on the additional strength and comfort of an assistant pastor. They can have anything they want over there, and they want a great deal, and always get it. Santa Claus can be spared from Redlands this year. He has no gifts which they are not abundantly able to provide for themselves.

The Council called to examine, and, if so decided, to ordain Albert W. Palmer, to the Christian ministry, met at Redlands Tuesday, Dec. 13, at 3:00 p. m. Ten churches had been summoned to the Council, to be represented by pastor and one delegate, and every church called responded, all but two sending both the pastor and delegate. Four individuals had also been invited and all were present.

The Council was called to order by Rev. Henry W. Kingman of Claremont, who read the letter missive. Rev. W. N. Burr of Corona was chosen scribe. The roll was called and a quorum being present the Council organized by electing Rev. E. K. Holden of San Bernardino moderator.

Mr. Palmer, who has been called to the assistant pastorate of the Redlands church, gave an unusually pleasing account of his religious history and experience. Trained in a Christian home, a church member when but seven years old, he had the very best of influences thrown about him in his earliest years. Afterward came a time of religious perplexity, but with earnest spirit he felt after the light and it came. His statement of belief was clear, concise and covered all essential points. The examination was thorough, yet marked by consideration for a young man with his life largely before him; and after careful deliberation "behind closed doors," the Council voted to accept the candidate's statement of religious experience and personal belief and to proceed with the ordination.

The ladies of the Redlands church served good things for the palate at 6:00 p. m., and at 7:30 the Council reassembled for the service of ordination. The parts were taken as follows:

"Opening Statement," the moderator. "Report of the Council," the scribe. "Invocation," Rev. George Robertson of Mentone. "Reading of Scripture," Rev. Josiah Sibley, corresponding member and pastor of the Presbyterian church, Azusa. "Sermon," Rev. William Horace Day, First church, Los Angeles. Psalm cxxi: 1 was the scripture passage—"I will lift up mine eyes unto the mountains"—which suggested the theme: the obligation of the preacher to declare the mountain-peak phases of the gospel teaching. Dr. Taylor of the choir of the Redlands church sang with all the tenderness of a heart-appeal the familiar "If with all your hearts you truly seek me," from Mendelsshon's "Elijah." The "Ordaining Prayer" followed, voiced by Rev. Henry W. Kingman of Claremont. "Right Hand of Fellowship," Rev. E. T. Goff, Riverside. "Charge to the Assistant Pastor," Rev. F. S. Forbes of the East Side church, Los Angeles, and a former pastor of Mr. Palmer's. "Concluding Prayer," Prof. D. S. Colcord, Pomona College. "Benediction," Rev. Albert W. Palmer.

Mr. Palmer is on familiar ground in California, having spent his earlier years in Los Angeles, his high school days in Santa Barbara, and his college years at Berkeley. He is a graduate of Yale Divinity School and was licensed to preach by "The Associated Pastors of New Haven Center, Conn." He, with his bride, enjoyed a trip abroad during the past summer and had glimpses of the religious work that is being done at the great centers of the old world. He will add greatly to the efficiency of the Redlands church.

And so Redlands adds treasure to treasure.

W. N. Burr, Corona, Cal.

PUGET SOUND HAPPENINGS.

By Avondale.

Forefathers' Day was becomingly celebrated by Pugent Sound Congregational Club, on Wednesday evening, December 10, at Tacoma. Dinner was tastefully and graciously served by the Ladies' Society of the First Church to about one hundred guests. The rather stromy night militated against the presence of those from a distance. After dinner, the president, Mr. Edward B. Burwell, took the chair, and called upon the Rev. E. T. Ford to offer prayer. The moderator then made a few remarks as to the growth and development of the Club, which has now a membership of 190, with twenty-two new proposals for action at its next meeting. He drew attention to the new constitution and membership roll, which the executive committee had gotten up in such artistic style.

Dr. W. H. G. Temple, chairman of the Outlook committee, followed with a statement of the present status of the work within the bounds of the Club's domain, viz., Western Washington. With his usual humor and suavity he congratulated the pastor of the First Church of Tacoma, Rev. E. T. Ford, on the fact that he was no longer to work in single harness, and, with a new wife, and a new church in prospect, he thought Mr. Ford should be a supremely happy man, and scatter sunshine all around. The East Tacoma Church was, he understood, since assuming self-support, keeping on the even tenor of its way, and that there were prayers and expectation of great spiritual revival. Plymouth congregation, although so young, had found it necessary to enlarge its borders by an addition, and Pastor Hendley had great reason to feel encouraged. Center Street Mission was about to organize as a congregation, and Mr. Knight's faithful services were bringing forth good fruit.

The Rev. Alfred P. Powelson had also been able to work up the interests of Alki from a Sunday-school (which he also originated) to the possibilities of a new congregation, about to be organized, and had also begun a Sunday-school in the new addition of East Tacoma, Mc-Kinley Park, where, with his accustomed forethought for other days, Dr. Samuel Greene, our worthy State Sunday-school superintendent, has secured two or three lots for a church edifice when needed.

He was glad to learn that a Congregational Pastors' Union had been formed in Tacoma, and that a Church Extension Society was being arranged for.

In regard to the Seattle district, he would say that modesty forbade his referring too much to Plymouth Church, but he thought that there was a surprise in store for those who should visit them shortly. His people and himself, as well as others, were filled with great expectations as they thought of their being honored with the entertainment of the Commissioners of the American Board at their annual meeting next fall. The date had not yet been definitely settled. Union Church was moving forward at a splendid pace. It has raised $1,200 towards its new edifice, and $250 towards its Sunday-school room. At a late bazaar, $160 were realized towards their work.

Edgewater is going ahead with commendable enterprise; publishes a weekly bulletin, has a men's club of fifty-seven, and expects to lay the cornerstone of a gymnasium on Christmas Day. This is the latest from the pastor, Rev. H. Edward Mills.

Pilgrim Church has over-reached itself; it rejoices in a membership of 234; has $12,300 towards its new edifice, which will cost $25,000. At present, services are held in the Sunday-school room, which is one of the models of the State. Brother E. L. Smith is to be congratulated upon the healthy, hearty, hopeful character of the work of Pilgrim Church.

University Church was going ahead in good shape, with Rev. H. C. Mason at its head.

Kirkland has taken fresh heart since the arrival of Rev. John Holloway, and at a late bazaar realized $107.

Everett Church has called the Rev. J. R. Knodell, late of Santa Cruz, Cal., and trust they will soon be again settled over there.

Christopher has secured the services of the Rev. H. C. Olinger, who was for several years the beloved pastor of the East Church, Tacoma.

"There may be other items," said Dr. Temple, "that have escaped my memory, as I have only had time to jot down these facts roughly before coming over." But sufficient has been told to prove that there is progress all along the line, and that these facts are but the precursors of greater things in the near future.

The Rev. H. C. Mason followed with the address of the evening, "The Puritans and the Twentieth Century." Mr. Mason is not only a thoughtful and forcible speaker, but has also the power of awakening currents of thought in the minds of his hearers, which is one of the gifts that constitute him a desirable pastor in the important sphere of the University Church, Seattle. We regret that we have but space for a very brief resume of this excellent and timely address.

He dwelt upon "the longing of humanity for the 'Whither?'" and that from Plato's "Republic" to Bellamy's "Looking Backward" there have been produced by great minds idealistic states of human society, "but the striking and curious fact concerning them is that, with all their cleverness and with all the undoubted need and longing for a different state of things than that which exists, they have had but an infinitesimal effect in bringing in a new and better era. Their interest has been but that of the theorist, and their influence in practical politics has been singularly small. As descriptive of a state of affairs likely to obtain on this earth, at anything approaching a near date, they have proven to be utter failures." The reason for this failure he attributes to the facts: (a) The unreal characters of the men and women depicted in these Utopies; "such men and women do not exist"; (b) that the authors fail to understand, as Thomas Carlyle did, that "the centuries are all lineal children of one another," and his emphasis is on "lineal." There are three great facts in the presence of which men live and struggle: (1) The law of heredity; (2) the influence of environment; (3) the instinct of progress. And their action and interaction are sufficiently uncertain to make particular prophecy a very hazardous occupation. Without a vivid conception and consideration of past history, it is certain to prove a failure. He then went on to say that he would attempt to give some of the conditions, educational, social, governmental, and religious, that obtained at the beginning of the past century; the vastly improved status of our To-day, materially, morally, and religiously; and then give a forecast of the possibilities of the future from the tendencies of the past.

It was towards the close of Mr. Mason's masterly address that the tendencies of history, especially during the past two hundred years, were seen to be in relation to the Puritans, and an outcome of the principles for which they so firmly stood and so bravely

suffered. He made the following quotations to bear testimony to his argument:

Greene: "The history of England since the Restoration, on its moral and spiritual sides, has been the history of Puritanism. It is Puritanism that has made the mass of Englishmen serious, earnest, sober in life and conduct, firm in their love of Protestantism and freedom."

Hallam: "The Puritans were the depositories of the sacred fire of liberty."

Hume: "The precious spark of liberty had been kindled and was preserved by the Puritans alone. . . . To them the English owe the whole freedom of their Constitution."

John Fiske tells us that from the 21,000 of Puritan stock that came to America from 1628 to 1640, one-fourth of the American population has been derived.

Byington says respecting the make-up of America from other lands: "But on the whole, New England principles and institutions have been molding the whole people and directing the politics of the nation."

These men were not Utopian phantoms of the brain, but living, acting realities. And to-day the Puritans, still alive, with the energy of youth and the wisdom of experience; with the inspiration of their great past and the enthusiasm of a great future, are listening to the call, and working at the forefront of the great problems of this nation.

From the history of the past and the conditions of to-day, I believe there can be but one true judgment. In the twentieth century the Puritans are to have a great and glorious part. They will stand for man. They will stand for true religion—a religion of liberty, of goodness, of service, of faithfulness to conscience and to God.

He concluded with the declaration that the golden age is still before us. "We believe in God. His forces are behind us, his forces about us, his hand upon us. He calls humanity to his shining throne."

He closed with a fine metaphor of the Jacob's ladder of human progress from the iron rungs of its earthly poise unto those golden staves that rest against the throne of God, and upon which angels of inspiration and hope are ever hurrying to and fro, with blessing for man. So man climbeth

"Up the great world's altar stairs
That slope through darkness up to God."

Votes of thanks were unanimously and heartily passed to the Rev. H. C. Mason for his timely and inspiring address, and to the ladies of the First Church for their bountiful provisions and entertainment.

The exercises of the evening were fittingly brought to a close by singing "America."

Oregon Letter

By George H. Himes.

In view of the evangelistic campaign soon to be inaugurated in this city, the Ministerial Association arranged, some time ago, for an exchange of pulpits among the principal churches of the city. Pursuant to this plan, it so happened that Rev. Edgar P. Hill, D.D., of the First Presbyterian Church of this city, and Dr. House, of the First Congregational Church, exchanged to-day. And this is the second time in the history of Dr. Hill's ministry in Portland that he has exchanged with any one. In his introductory remarks, he paid a fine compliment to Dr. House by saying that he had never met any minister here or elsewhere with whom he could work more heartily than with him. He expressed great satisfaction in being in this pulpit, also in relation to the general exchange of pulpits throughout the city to-day, and felt that such an experience augured well for the immediate future in connection with the evangelistic meetings soon to begin. Dr. Hill's subject was "The Superlative Christ." The discourse was a masterly one—a far-reaching and a searching appeal for a deeper consciousness on the part of professed Christians of what to be a follower of our Lord and Master really signifies.

The Congregational pastors of Portland, Rev. Dr. Edwin L. House, Rev. John J. Staub, Rev. Charles E. Chase, Rev. C. M. Smythe, and Rev. A. M. Rockwood, have arranged to take turns every Sunday afternoon in preaching at St. John's and at University Park. At the service by Dr. House last Sunday at St. John's, ten of the residents expressed a willingness to unite in a formal church organization. Rev. Mr. Staub preached at University Park last Sunday, and also found the conditions quite encouraging. Portland is growing very rapidly in every direction, and it behooves every church of Christ to be on the alert constantly to take adantage of situations continually being opened up by the rapid development of outside localities adjacent to the city. This is the time for strenuous effort along all lines tending for the betterment of humanity, and blind, indeed, must be the person who can not see opportunity on every hand.

The new house of worship of the German Congregational Church, on East Seventh and Stanton Streets, east side, in this city, was dedicated to-day. The basement is finished throughout for Sunday-school work, and the auditorium will seat four hundred. The edifice is modern in its style, and cost a little more than $6,000. The young people of this church purchased an organ and a bell. Rev. John Hoppe is pastor.

A great mass meeting was held this afternoon at the Marquam Grand Opera House in connection with the movement on behalf of good citizenship and to give expression of moral support to Sheriff Thomas M. Wood, who has been vigorously endeavoring to enforce the law against gambling. The great building was filled to the utmost—probably 3,000 being present—and a great deal of enthusiasm was evoked by the ringing addresses of both ministers and laymen. The gamblers have been arrested right and left, and they have taken their cases into the courts, but so far the decisions of the judges have been against them. Bitter complaints are heard on all quarters from gamblers and others who have the mistaken idea that gambling makes "business good," and all of that ilk are crying out all the while that "Portland is, or soon will be, a dead town." Unfortunately, it is true that a certain class of politicians, and also a good many business men, from whom better things might be expected, are taking up the cry by saying that it is "too late in the day to begin the enforcement of blue laws on the Pacific Coast." So, take it altogether, the greatest fight ever known in this city between good and evil is at its height, each party struggling for the mastery, and the call is imperative for every person who believes in righteousness to take a positive stand.

The week has been a little showery, but very mild, with one frosty morning, however. To-day has been more like the middle of May than the middle of December.

"A Merry Christmas" to all Pacific readers.

Portland, Dec. 18, 1904.

Christian Endeavor Service.

H. N. Bevier.

January 1.

Topic: Our Goals for 1905. Phil. iii: 12-16. (Consecration Meeting.

This is an admirable passage for a New Year's meditation. It is in St. Paul's best mood. It pulses with the Christian spirit from start to finish. It is throughout always in sight of the goal. Elsewhere we have seen it stated that four things are necessary to a true and successful running of the Christian race: forgiveness for the past; a lowly estimate of the present; a prize to be kept in sight for future achievement; and divine help all the way. Each of these are indicated in these words of Paul. Until the memory of a guilty past is obliterated, unless forgiveness is ours through the blood of Christ, unless we are made right with God through a personal acceptance of his way there is no use in trying to press towards the mark. The past must be atoned for. Then it can be forgotten. Take it in St. Paul's own case. Not until he saw a vision of Christ, not until he yielded to the vision nor until he accepted Christ crucified as his personal Savior could he cry, "Lord, what wilt thou have me do?"

Then, too, the past needs to be forgotten in the sense of its being a cause of discouragement. There is no use in saying, "I have not achieved and therefore I cannot." "Forgetting the things that are behind" is the better way. "Let the dead past bury its dead." If Paul had persisted in looking back to recall all the evil of his earlier days, if he had morbidly dwelt upon his mistaken zeal, upon the cruelty of his fanatical raid upon the Christians of Damascus, upon the folly of untempered championship of the worn out Jewish cause it would have completely unfitted him for his new task So we should forget similiar failures and mistakes of our own lives—blot them out of the book of our remembrance as God has out of his, and with light hearts and relieved consciences begin the year anew. Let us thank God that through Jesus Christ and his blessed atoning work, we may.

Humility is another essential element in a right New Year spirit. Our Master began his outline of the blessed life with an appreciation of lowliness of mind. "Blessed are the poor in spirit for theirs is the kingdom of heaven." Paul was very true to this spirit in estimating himself. He did not count that he had apprehended. He knew that he was not perfect. Had he been like the Pharisee who thanked God that he was not like other men, if he had been satisfied with his present attainments there would have been no goal for him. We need to guard our hearts very carefully in this respect, for "God resisteth the proud but giveth grace unto the humble." It was not the achievements of Paul's life thus far that he speaks of, rather its littleness and incompleteness. Paraphrased his language is "I have not yet grasped the prize, I am not yet perfected, the supreme thing with me is not what I hope to be through the grace of God and the love of Christ." In every worthy Christian life is this healthy restlessness, this hopeful dissatisfaction. To be perfect is in Paul's mind to be mature, Christlike, wear the image of God. This he knew he had in the germ, but not in fruit. Therefore he was humble.

Then Paul had a goal in sight. He saw a shining mark—an ideal visioned itself in consciousness. To reach this was his future hope. Without ideals men are worms of the dust, having such they become as eagles. Without a supreme ideal they never reach their best. Paul sees the supreme good, the prize of the high calling of God in Christ Jesus. Now he is the trained athlete, sprinting along with every nerve on fire and every muscle strained to win. Such a life can never be easy. It must be eager and strenuous in the fullest sense. It must be accompanied by self-denial and discipline. We cannot have "many masters" if we would reach the highest goal? Paul had but one, even Christ, and he kept his body under.

How glorious is the goal of the Christian runner! How worthy the most patient and exacting endeavor. How splendid the prize—the perfection of character as it is in Christ. Why do men strive after other and less noble goals when the best is ever before them? Why satisfied with petty victories when the greatest may be won? Let the New Year witness the beginning of many new endeavors after the highest of all.

But to make any substantial advance towards the mark this year the Christian will need divine help all the way. The apostle said he followed after that he might apprehend that for which he was apprehended of Christ Jesus. Before every one of us runs the Christ. In everyone of us is the Christ if we are united to him by a living faith. His Spirit is for us and in us all the way if only we are willing to receive him. It seems very sad to say it and yet it is an increasing conviction of the most careful observers that the reason for so little advance among so many souls is that we are not willing to be apprehended. They want to do it all themselves. It seems unmanly, unself-reliant to trust, too childish to pray and therefore failing the chief means of growth they decline instead. It is like the flower refusing to face the sun, which a flower never does unless man interposes. Like a vine refusing to feel after its support, or a building objecting to stand on its foundation, which we know is absurd. Yet man in his freedom prefers to stumble alone. Truly ours is a fallen world and slow to rise. Yet we may rise, we may run well, we may apprehend as we are apprehended, we may press toward the goal and in some brighter world reach it. On then, friends, on to the goal.

THE BELLS ACROSS THE SNOW.

O Christmas, merry Christmas!
Is it really come again,
With its memories and greetings,
With its joy and with its pain?
There's a minor in the carol,
And a shadow in the light,
And the spray of cypress twining
With the holly-wreath tonight;
And the hush is never broken
By laughter light and low,
As we listen in the starlight
To the "bells across the snow."

O Christmas, merry Christmas!
'Tis not so very long
Since other voices blended
In the carol and the song.
If we could but hear them singing
As they are singing now,
If we could but see the shining
Of the crown on each dear brow,
There would be no sigh to smother,
No hidden tear to flow,
As we listen in the starlight
To the "bells across the snow."

SIGNS OF CHRISTMAS.

When ma begins to tiptoe round
'N we begin to hear
A certain hushy, whisp'rin sound
About this time of year,
We know that she'n Sandy Claus
Are fixin' things to do,
'N so we never peek, because
They never want us to.

When sister Mary goes about
A-hintin' that she wishes
She had a teapot with a spout
To match her set of dishes,
We know it's time for us to write
Our letters'n to set 'em
Beside the hearth where, in the night,
Ole Sandy Claus'll get 'em.

When all the seats in Sunday-school
Are filled 'ith girls 'n boys
'N no one ever breaks a rule
'R makes a bit of noise,
We know it can't be very long
Till Sandy will appear
'N pass his presents to the throng
That comes but once a year.

When Aunt Melindy comes 'n brings
The children'n the bird,
'N she'n ma make popcorn strings,
We never say a word,
But anybody ought to see
That she has come to stay
Till time to have the Chris'mas tree,
Which can't be far away.
—Northwest Christian Advocate.

"THE POVERTY OF JESUS THE WEALTH OF THE WORLD."

"Riches unsearchable in Jesus' love we know,
And pleasures springing from the well of life our souls o'erflow."

Interesting and impressive as is the double transition here described—from riches to poverty on Christ's part, from poverty to wealth on ours—the real charm of the announcement does not lie in these changes of estate and circumstance. It is the purpose—the great end that Jesus had in view—that explains and crowns all:

"For your sakes he became poor."

It was the love of Christ for men, and his yearning for our redemption, that prompted this sublime act of renunciation and sacrifice. What, then, would be our feeling toward a friend who in any time of our adversity or captivity should mortgage his estate to save ours, or should lay down his own life for our ransom? But Jesus, in entering our world, has done more than equivalent to the former, and on leaving the world literally did the latter. "Greater love hath no man than this, that a man may lay down his life for his friends." Yet the grace of our Lord Jesus Christ and the love of God cast into the shade the warmest human friendships. God commendeth his love toward us in that, while we were yet sinners, Christ died for us. He suffered and was tempted, "the just for the unjust, that he might bring us to God." Whether we enter the stable at Bethlehem, or stand upon the trembling ground amid the mid-day gloom beholding that outstretched Figure upon Calvary, the explanation of each scene confronts us in the same words: "For your sakes."—Rev. A. E. Hutchinson.

A BETTER CHRISTMAS.

As the church is becoming more Christian, Christmas should become more Christlike. To this end we suggest to our readers, thus early, that they help to institute a better Christmas. If any season of the year should be characterized by the real spirit of Christ, it should be the era which celebrates the birth of the divine man. That which was most notable in him was unselfishness and disinterested love for others. His life was expended in service and sacrifice for those who needed it most.

And that is just the spirit which ought to pervade Christmas-tide. Christ-mas is Christ sent. The original word carries the right meaning. Nothing, therefore, could be more selfish, or a greater sarcasm upon Christmas, than mere gift-making for display or to bestow beneficence upon those who do not at all need it.

Let us have, in contrast, a Christian celebration of this event. Let Christ-love, pity and generosity make this cold, dark world glad for the poorest and the saddest of humanity. Search out the destitute and the friendless, and make them the recipients of blessing. Let Christ indeed live again in the outgoing love of his disciples. Try it for this year, and see if it is not a better, and the best, Christmas.—Zion's Herald

WHAT IS CHRIST TO ME?

By the tokens of its holy memories, the Christmastide should not be given altogether to merrymaking, but some part of it should be devoted to those serious exercises of soul without which we cannot come to the fullest knowledge of Jesus, whose birthtime it is. What does Christmas mean to me? What is Christ to me? are questions we cannot ask without profit to our souls. And what time is so fitting to ask them as this early hour of the morning on which the Babe was born? It was not an intellectual curiosity which brought the wise men to the manger from a distance so far. Their hearts longed to see the King. Let us ask if he is King to us, if we have called him Lord before men, and if our hearts are at peace with him in the light of his presence. To a young life there is no fortune like that of knowing Christ, and no honor like that of being bidden to follow him as his true disciple. Epworth Leaguers, do you know him? Have you been born again to him through the Spirit? Have you the witness of that Spirit? If so, your Christmastide will bring blessedness.—Epworth Era.

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MAKING CHRISTMAS HAPPY.

We shall have a happier Christmas for ourselves, if we have helped to make a little joy for some others. We give presents to our friends—and that is right; but if we would get the richest blessing from our giving, we must remember also some one who really needs our gift; feeding some hungry one, or sending clothing to one who is shivering in the cold. This is the giving that is more blessed than receiving.

This is taught in the story of Sir Launfal's quest for the Holy Grail. He set out in his gilded mail to seek in all climes for the lost cup. Long he journeyed, but in vain. He came back an old, bent man, yet with chastened spirit, and at his own gate found a leper, with whom he shared his last crust. A voice "clearer than silence" spoke and said to him:—

"Lo, it is I, be not afraid;
In many climes, without avail,
Thou hast spent thy life for the Holy Grail;
Behold, it is here—this cup which thou
Didst fill at the streamlet for me but now;
This crust is my body broken for thee,
This water his blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms, feeds three—
Himself, his hungering neighbor, and me."
—Dr. Miller's Year Book.

Sunday-School Lesson.

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

January 1, 1905.

First Quarter. Lesson I.

John i: 1-18.

A Preview.

[Lessons of the next six months are in the Gospel and Revelation of St. John.]

John, the divine, is a bundle of paradoxes. A fisherman, yet having social access to the high priest's palace; a Galilean, yet intimately familiar with Judea; of none of the schools, yet penning the noblest thing in literature; so gentle that sacred art has pictured him as effeminate, yet a son of thunder and showing fiery temper on occasion; spreading his hands one day in benediction and saying, "Little children, love one another," yet the next seeing a heretic in the bath, running from it, and crying, "Fly lest the house fall upon us, for Cerinthus, enemy of the truth, is within!" It would be an interesting study in psychology to find how these antagonisms might contribute to the making of an ideal character.

But all curious incidents fade when compared with John's immortal achievement. At the age of one hundred years he seems to be standing upon a narrow neck between time and eternity. St. Paul had already made his last missionary journey and written his last epistle. Jerusalem had fallen thirty years before. The "Benjamin of the apostles" is the only one now alive. The elders of Ephesus are urging him to put in writing the oral gospel they had so often heard from his lips. A restatement of apostolic doctrine seems necessary subsequent to the complete severance from Judaism and the close of the old dispensation. John's pen is the last with apostolic authority. He yields. He writes.

The supplementing of the other evangelists, often referred to, is a mere incident if not an accident. It is true John omitted many important matters. But it was far from his purpose to merely "bring up the rear and glean what they passed by." Instead of intending a minute biographical monograph, his writing is an argument. He states a proposition and addresses himself to the maintaining of it. His noble motif is that the reader may believe that Jesus is the Christ, and that believing, he may have life. His method is to take scenic incidents and typical persons and report Jesus' words in connection with them so that there may be a reciprocal illumination. He calls the reader to a halt that he may reflect; he gives the argument in epitome, shows what follows, makes application, and rarely fails to swing the censer of praise.

John and his gospel defy criticism. The soul intuitively exclaims, "This is divine!" "It is from God!" His writings have been called the gospel of the world. He himself has been called the seraphic apostle. The early church did well to select the eagle as his emblem. He soars high! He sees far!

Bird of God! with boundless flight
Soaring far beyond the height
Of the bards or prophets old;
Truth fulfilled and truth to be—
Never purer mystery
Did a purer tongue unfold.

—Adam of St. Victor, Latin poet, 1192 A. D.

Christ, the Life and Light of Men.

There is not in literature a finer example of adaptation of style to subject. The noblest and profoundest thought is here clothed in language ample and royal. What the Sistine frescoes are in art, this paragraph is in written speech. Yet with all this stateliness there is an inherent simplicity. * * * The similarity between the opening of the Book of Genesis and the opening of John's gospel will be readily recognized. The prologue is in the form of Hebrew poetry, which consists largely of the recurrence to previously expressed thoughts, with altered phrase and added meaning. * * * It may be paraphrased as follows: As the articulate word drops from the lip of speaker on ear of hearer, so the Messiah comes from God to man. He is the vehicle of a meaning. Not, however, an unconscious and involuntary vehicle. For the Word had an eternal existence with God. He was God from the beginning. So far from being a mere wave of air, as an articulated word is, he is a Person; one possessing, too, infinite power and intelligence; for all things were made by him, and apart from him not even one thing came into being. This Logos is source of life and light for men. He kept shining by various means into the moral darkness of humanity, but it could not apprehend him. It was like a lamp trying to penetrate a fog. * * * In the fullness of time, however, there came a herald—John Baptist—in all respects worthy of his transcendent office. His mission was to announce the coming of the Light who had already imparted something of himself to men, one by one, as they had come into the world. For he was all the while imminent in the world which he had made, although unrecognized. * * * Now, at length, in the incarnation, he came visibly in a form most easily recognizable to a people prepared to apprehend him by long-continued and gracious dispensations. As far as the mass was concerned, however, it was a failure. In their obduracy of heart they received him not. * * * But to such as did "take of him," appropriating him by faith as a Savior, he gave the right to become inheritors of the divine nature. Such as are begotten of God, not merely of a race (literally bloods) supposed to be privileged above others, or human nature in general (flesh), or of some particular father (man). * * * Now comes the climax. It is a logical conclusion, transfused, with a doxology. The glorious Person whom the evangelist had described in metaphor as a word spoken by God to man, condescends to a human birth, in order that he may thus utter his Father's message. He sojourns, he tents awhile (thirty-three years) with humanity. We are eyewitnesses of this manifestation of the divine glory, a glory, a fullness of grace and truth becoming in all respects to God's only Son.

Mosaic from Commentaries.

Beginning: Of all time and created existence.—J. F. B. The Word: In the Logos had been hidden from all eternity what God had to say to man.—Camb. Bib. He who is to God what man's word is to himself, the manifestation, or expression of himself to those without him.—J. F. B. Not only the spoken word but the thought expressed by the spoken word; it is the spoken word expressive of thought.—Plummer. With God: Face to face, at home with God.—Camb. Bib. Inseparable from him.—J. F. B. Was God: In substance and essence was God.—Ibid. Without him: Apart from him.—Camb. Bible. Denial of eternity and non-creation of matter.—J. F. B. In Him: Essentially and originally.—Ibid. Life the light: All that in men which is true light, intelligent subjection to God, love to God and fellows, wisdom and joy; all this light of men has its fountain in the essential, original life of the Word.—Ibid. Shineth in darkness: Into the fallen world, with no ability to find the way, either of truth or holiness.—Ibid. Darkness overcame it not: The Light indeed does not banish the darkness, but the darkness does not overpower the Light.—Westcott. There came a man sent from God: An historical appearance sent to fulfill a definite, Divine purpose.—Expositors. For a witness: From used forty-seven times in John.—White. He was in the world: Language as wonderful as thought. Compact simplicity; enigmatic form; setting mind ingeniously a-working to solve the enigma of Christ ignored in his own world.—J. F. B. As many as: Individuality of exceptional action.—Doherty. Gave power: Privilege rather than ability.—Ibid. Which were born: Not of men, title, or privilege, but of nature, the soul being made conscious of the vital capacities, perceptions, and emotion of a child of God before unknown.—J. F. B. And the Word: To raise the reader to the altitude of this climax were the thirteen foregoing verses written.—Ibid. And dwelt: Tabernacled, pitched his tent for a permanent stay.—Ibid.

The Teacher's Lantern.

John's method of presenting the life of Christ is most remarkable. It is as if, for example, one should take a series of scenes from the career of Savonarola like his denial of absolution to Lorenzo the Magnificent, his "burning the vanities," or his martyrdom. John attempts no biography, yet incidentally he gives us the best chronology. He does not relate the birth of Christ, yet, as has been said, eternal Christmas pervades his soul.

John takes great scenic events, six miracles (or signs, as he significantly calls them), and three parables. He gives the setting and background of each, and then interprets, or better, makes the Lord his own interpreter

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Self-Education.

Let us make life one poem—not of dreams or sentiments—but of actions, not done Byronically as proofs of genius, but for our own self-education, alone, in secret, awaiting the crisis of which call us forth to the battle to do just what other people do, only, perhaps, by an entirely different self-education. That is the life of great spirits, after, perhaps, many, many years of seclusion, of silent training in the lower paths of God's vineyard, till their hearts have settled into a still, deep, yet swift, current, and those who have been faithful over a few things are made rulers over many things.—Chas Kingsley.

O Jesus, how can we find words in which to express the tenderness awakened in thine heart, by a word of love from one of thy little ones! That heart, so tender, gentle, sensitive and loving! A sentence of Faber's may sound unnatural to us, so little spiritually minded. He says: "God sometimes draws us to him, and fills us with love for him, not that he may love us, that he always does, but in order to make us feel how he loves us!" An act of love demands but a few moments. The whole of the day, even in the midst of labor, we can multiply it infinitely, and what wonders are wrought by each act!—Selected.

Speaking With Grace.

In the beginning, then, conversation must be gracious. It is difficult to say what grace means; it means so much. The word stands for all that is rich and lovely, all that is sweet and kindly; and when we speak of the grace of a beautiful woman, that indefinable charm that belongs not to birth or education, but which comes out of the goodness and purity of her heart, transfigures her dress, her manners, her face, and lends unspeakable charm to every movement and word and look. So our speech is to be gracious. And with some it is naturally so, they cannot help themselves; they could not be anything else but kindly. But whether it be natural to us or not, we must speak "with grace." Grace is more important than grammar, by a long way, and it is a pity that everybody does not know it. Bad grammar is pardonable sometimes; bad grace—if there could be such a thing—is always unpardonable. Talk about "murdering the King's English!" The most horrible murder is to speak it without grace to any living creature. Sir Walter Scott was said to be "a gentleman even to his dogs," and there is no call for a man to behave himself otherwise to anything that hath breath.—Selected.

Thoughts from Campbell Morgan

The last word of God is not doom, but redemption.

Correct your circumference, but, above all, correct your center.

Always the best strength of a nation is found in the saints of Christ.

The government of God and the grace of God are not antagonistic.

No man reigns in life who is not under subjection to the government of God.

What the world needs most today is justice, which is the open expression of love.

Wherever Christianity has been a real force, working to success, it has been spiritual. The wheels of the chariot are clogged by all attempts to make arrange-

The Book Concern "ad" on the first page was not written for fun. It has some things of value for you. Don't miss it.

Lend a Hand.

Lend a hand to the tempted.

Lend a hand to souls in the shadow.

Lend a hand to a student at school.

Lend a hand to those who are often misjudged.

Lend a hand to the soul crushed with unspeakable loss.

Lend a hand to the poor fighting the wolf from the door.

Lend a hand to those whose lives are narrow and cramped.

Lend a hand to the boy struggling bravely to culture his mind.

Lend a hand to the young people whose homes are cold and repelling.

Lend a hand to those whose suroundings are steadily pulling them down.

Lend a hand to the prodigal sister—her life is as precious as that of the prodigal brother.

Lend a hand to the girl who works, works, works and knows nothing of recreation and rest.

Lend a hand—an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help.—The Silver Cross.

"In teaching boys, be sweet, but don't 'confectionary,' as the children say. Little girls can stand a good deal of sentimental stuff, but everything that is in a boy revolts it."—Ex.

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Christianity stands or falls with the authority of Scripture. Whoever impairs the faith of mankind in the word of God is an enemy of religion, however much he may claim to be its friend. If the Bible is false, Christianity is false. If the Bible is a fallible human book, the gospel is a fallible, human religion. Let us understand the magnitude of the issue. In modern discussions of the Bible more is at stake than a theory of inspiration. Calvary is at stake. Religion may be approved by reason and endorsed by the church, but this is not enough. God's voice alone commands assent. The Bible is the voice of God—nothing else.—James Vance.

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